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# BHAGAVAD GITA

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## CHAPTER 18

**MOKSASANNYASA YOGA**

*(Liberation Through Renunciation)*

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***78 Verses***

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## Chapter 18 - Verse 1

अर्जुन उवाच  
सन्न्यासस्य महाबाहो  
तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश  
पृथक्केशिनिषूदन ॥ १८.१ ॥

arjuna uvāca  
sannyāsasya mahābāho  
Tattvamicchāmi veditum |  
tyāgasya ca hṛṣīkeśa  
prṥhakkeśiniṣūdana || 18.1 ||

**Arjuna said :** I desire to know severally, O Mighty-armed, the essence or truth of renunciation, O Hrskesa, as also of abandonment, O slayer of Kesi (Krsna)[Chapter 18 - Verse 1]

## Chapter 18 - Verse 2

श्रीभगवानुवाच  
काम्यानां कर्मणां न्यासं  
सन्न्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं  
प्राहुस्त्यागं विचक्षणाः ॥ १८.२ ॥

śrībhagavānuvāca  
kāmyānāṃ karmaṇāṃ nyāsaṃ  
sannyāsaṃ kavayō viduḥ |  
sarvakarmaphalatyāgaṃ  
prāhustyāgaṃ vicakṣaṇāḥ || 18.2 ||

The blessed lord said : The sages understand Sannyasa to be the renunciation of work with desire; the wise declare the abandonment of the fruits of all actions as Tyaga.  
[Chapter 18 - Verse 2]

### Chapter 18 - Verse 3

त्याज्यं दोषवदित्येके  
कर्म प्राहुर्मनीषिणः।  
यज्ञदानतपःकर्म  
न त्याज्यमिति चापरे ॥ १८.३ ॥

tyājyaṁ dōṣavadityēkē  
karma prāhurmanīṣiṇaḥ |  
yajñadānatapaḥkarma  
na tyājyamiti cāparē || 18.3 ||

All actions should be abandoned as evil, declare some philosophers; while others (declare) that acts of sacrifice, gift and austerity should not be relinquished. [Chapter 18 – Verse 3]

### Chapter 18 - Verse 4

निश्चयं शृणु मे तत्र  
त्यागे भरतसत्तम।  
त्यागो हि पुरुषव्याघ्र  
त्रिविधः सम्प्रकीर्तितः ॥ १८.४ ॥

niścayaṁ śṛṇu mē tatra  
tyāgē bharatasattama |  
tyāgō hi puruṣavyāghra  
trividhaḥ samprakīrtitaḥ || 18.4 ||

Hear from me the conclusion or the final truth about this abandonment, O best of the Bharatatas; abandonment, verily, O Best of men, has been declared to be of three kinds. [Chapter 18 - Verse 4]

## Chapter 18 - Verse 5

यज्ञदानतपःकर्म  
न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव  
पावनानि मनीषिणाम् ॥ १८.५ ॥

yajñadānatapaḥkarma  
na tyājyaṃ kāryamēva tat |  
yajñō dānaṃ tapaścaiva  
pāvanāni manīṣiṇām || 18.5 ||

Acts of sacrifice, Charity and austerity should not be abandoned, but should be performed; worship, Charity, and also austerity, are the purifiers of even the 'wise'. [Chapter 18 - Verse 5]

## Chapter 18 - Verse 6

एतान्यपि तु कर्माणि  
सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ  
निश्चितं मतमुत्तमम् ॥ १८.६ ॥

ētānyapi tu karmāṇi  
saṅgaṃ tyaktvā phalāni ca |  
kartavyānīti mē pārtha  
niścitaṃ matamuttamam || 18.6 ||

But even these actions should be performed leaving aside attachment and the fruits, O Partha; this is my certain and best belief. [Chapter 18 - Verse 6]



## Chapter 18 - Verse 7

नियतस्य तु सन्न्यासः  
कर्मणो नोपपद्यते।  
मोहात्तस्य परित्यागः  
तामसः परिकीर्तितः ॥ १८.७ ॥

niyatasya tu sannyāsaḥ  
karmaṇō nōpapadyatē |  
mōhāttasya parityāgaḥ  
tāmasaḥ parikīrtitaḥ || 18.7 ||

Verily, the renunciation of 'Obligatory actions' is not proper; the abandonment of the same from delusion is declared to be Tamasika(Dull). [Chapter 18 - Verse 7]

## Chapter 18 - Verse 8

दुःखमित्येव यत्कर्म  
कायक्लेशभयात्त्यजेत्।  
स कृत्वा राजसं त्यागं  
नैव त्यागफलं लभेत् ॥ १८.८ ॥

duḥkhamityēva yatkarma  
kāyaklēśabhayāt tyajēt |  
sa kṛtvā rājasam tyāgaṁ  
naiva tyāgaphalaṁ labhēt || 18.8 ||

He who, from fear of bodily trouble, abandons action because it is painful, thus performing a Rajasika (Passionate) abandonment, obtains not the fruit of abandonment. [Chapter 18 - Verse 8]

## Chapter 18 - Verse 9

कार्यमित्येव यत्कर्म  
नियतं क्रियतेऽर्जुन।  
सङ्गं त्यक्त्वा फलं चैव  
स त्यागः सात्त्विको मतः ॥ १८.९ ॥

kāryamityēva yatkarma  
niyataṁ kriyatē'rjuna |  
saṅgaṁ tyaktvā phalaṁ caiva  
sa tyāgaḥ sāttvikō mataḥ || 18.9 ||

Whatever 'obligatory action' is done, O Arjuna, merely because it ought to be done, abandoning attachment and also fruit, that abandonment is regarded as Satvika (Pure).[Chapter 18 - Verse 9]

## Chapter 18 - Verse 10

न द्वेष्ट्यकुशलं कर्म  
कुशले नानुषज्जते।  
त्यागी सत्त्वसमाविष्टो  
मेधावी छिन्नसंशयः ॥ १८.१० ॥

na dvēṣṭyakūśalaṁ karma  
kūśalē nānuṣajjatē |  
tyāgī sattvasamāviṣṭō  
mēdhāvī chinnaśayaḥ || 18.10 ||

The abandoner, soaked in purity, being intelligent with all his doubts cut asunder, hates not disagreeable action, nor is attached to an agreeable action. [Chapter 18 - Verse 10]

## Chapter 18 - Verse 11

न हि देहभृता शक्यं  
त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी  
स त्यागीत्यभिधीयते ॥ १८.११ ॥

na hi dēhabhṛtā śakyaṃ  
tyaktuṃ karmāṇyaśēṣataḥ |  
yastu karmaphalatyāgī  
sa tyāgītyabhidhīyatē || 18.11 ||

Verily, it is not possible for an embodied being to abandon action entirely, but he, who relinquishes the fruits of actions, is verily called a 'relinquished'(Tyagi). [Chapter 18 - Verse 11]

## Chapter 18 - Verse 12

अनिष्टमिष्टं मिश्रं च  
त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य  
न तु सन्न्यासिनां क्वचित् ॥ १८.१२ ॥

aniṣṭamiṣṭaṃ miśraṃ ca  
trividhaṃ karmaṇaḥ phalam |  
bhavatyatyāgināṃ prētya  
na tu sannyāsināṃ kvacit || 18.12 ||

The threefold fruit of action - Evil, good and mixed- Accrues after death, only to those who have no spirit of abandonment; never to total relinquishers. [Chapter 18 - Verse 12]

## Chapter 18 - Verse 13

पञ्चैतानि महाबाहो  
कारणानि निबोध मे।  
साङ्ख्ये कृतान्ते प्रोक्तानि  
सिद्ध्ये सर्वकर्मणाम्॥ १८.१३ ॥

pañcaitāni mahābāhō  
kāraṇāni nibōdha mē |  
sāṅkhyē kṛtāntē prōktāni  
siddhayē sarvakarmaṇām || 18.13 ||

Learn from me, O Mighty-armed, these five causes for the accomplishment of all actions, as declared in the Sankhya (Upanishad) system, which is the end of all actions.  
[Chapter 18 - Verse 13]

## Chapter 18 - Verse 14

अधिष्ठानं तथा कर्ता  
करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा  
दैवं चैवात्र पञ्चमम्॥ १८.१४ ॥

adhiṣṭhānaṃ tathā kartā  
karaṇaṃ ca pṛthagvidham |  
vividhāśca pṛthakcēṣṭā  
daivaṃ caivātra pañcamam || 18.14 ||

The seat (Body), the doer (ego), the various organs of perception, the different functions of various organs of action and also the fifth, the presiding deity.[Chapter 18 - Verse 14]



## Chapter 18 - Verse 15

शरीरवाङ्मनोभिर्यत्  
कर्म प्रारभते नरः।  
न्याय्यं वा विपरीतं वा  
पञ्चैते तस्य हेतवः ॥ १८.१५ ॥

śarīravāṅmanōbhīryat  
karma prārabhatē naraḥ |  
nyāyyaṃ vā viparītaṃ vā  
pañcaitē tasya hētavaḥ || 18.15 ||

Whatever action a man performs by his body, speech and mind, whether right or the reverse, these five are its causes. [Chapter 18 - Verse 15]

## Chapter 18 - Verse 16

तत्रैवं सति कर्तारम्  
आत्मानं केवलं तु यः।  
पश्यत्यकृतबुद्धित्वाद्  
न स पश्यति दुर्मतिः ॥ १८.१६ ॥

tatraivaṃ sati kartāram  
ātmānaṃ kēvalaṃ tu yaḥ |  
paśyatyakṛtabuddhitvād  
na sa paśyati durmatih || 18.16 ||

Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the 'engine'), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

## Chapter 18 - Verse 17

यस्य नाहङ्कृतो भावः  
बुद्धिर्यस्य न लिप्यते।  
हत्वाऽपि स इमांल्लोकान  
न हन्ति न निबध्यते ॥ १८.१७ ॥

yasya nāhaṅkṛtō bhāvah  
buddhiryasya na lipyatē |  
hatvā'pi sa imāṃ llokān  
na hanti na nibadhyatē || 18.17 ||

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action).  
[Chapter 18 - Verse 17]

## Chapter 18 - Verse 18

ज्ञानं ज्ञेयं परिज्ञाता  
त्रिविधा कर्मचोदना।  
करणं कर्म कर्तेति  
त्रिविधः कर्मसङ्ग्रहः ॥ १८.१८ ॥

jñānaṃ jñēyaṃ parijñātā  
trividhā karmacōdanā |  
karaṇaṃ karma kartēti  
trividhaḥ karmasaṅgrahaḥ || 18.18 ||

Knowledge, the known and the knower form the threefold impulse to action; the organs the action, the agent form the threefold basis of action. [Chapter 18 - Verse 18]

## Chapter 18 - Verse 19

ज्ञानं कर्म च कर्ताच  
त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसङ्ख्याने  
यथावच्छृणु तान्यपि ॥ १८.१९ ॥

jñānaṃ karma ca kartā ca  
tridhaiva guṇabhēdataḥ |  
prōcyatē guṇasaṅkhyānē  
yathāvacchr̥ṇu tānyapi || 18.19 ||

Knowledge, action, and actor are declared in the science of temperaments (Gunas) to be of three kinds only, according to the distinctions of temperaments; hear them also duly. [Chapter 18 - Verse 19]

## Chapter 18 - Verse 20

सर्वभूतेषु येनैकं  
भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु  
तज्ज्ञानं विद्धि सात्त्विकम् ॥ १८.२० ॥

sarvabhūtēṣu yēnaikaṃ  
bhāvamavyayamīkṣatē |  
avibhaktaṃ vibhaktēṣu  
tajjñānaṃ viddhi sāttvikam || 18.20 ||

That, by which one sees the one indestructible reality in all beings, undivided in the divided, know that knowledge as Sattvika (Pure). [Chapter 18 - Verse 20]

## Chapter 18 - Verse 21

पृथक्त्वेन तु यज्ज्ञानं  
नानाभावान्पृथग्विधान्।  
वेत्ति सर्वेषु भूतेषु  
तज्ज्ञानं विद्धि राजसम् ॥ १८.२१ ॥

pr̥thaktvēna tu yajjñānaṃ  
nānābhāvān pr̥thagvidhān |  
vētti sarvēṣu bhūtēṣu  
tajjñānaṃ viddhi rājasam || 18.21 ||

But that knowledge, which sees in all beings various entities of distinct kinds, (And) as different from one another, know that knowledge as Rajasika (Passionate). [Chapter 18 - Verse 21]

## Chapter 18 - Verse 22

यत्तु कृत्स्नवदेकस्मिन्  
कार्ये सक्तमहैतुकम्।  
अतत्त्वार्थवदल्पं च  
तत्तामसमुदाहृतम् ॥ १८.२२ ॥

yattu kṛtsnavadēkasmin  
kāryē saktamahaitukam |  
atattvārthavadalpaṃ ca  
tattāmasamudāhṛtam || 18.22 ||

But that knowledge, which clings to one single effect, as if it were the whole, without reason, without foundation in truth, and narrow, that is declared to be Tamasika (Dull). [Chapter 18 - Verse 22]

## Chapter 18 - Verse 23

नियतं सङ्गरहितम्  
अरागद्वेषतः कृतम्।  
अफलप्रेप्सुना कर्म  
यत्तत्सात्त्विकमुच्यते ॥ १८.२३ ॥

niyataṃ saṅgarahitam  
arāgadvēṣataḥ kṛtam |  
aphalapreṇsunā karma  
yattatsāttvikamucyate || 18.23 ||

An action which is ordained, which is free from attachment, which is done without love or hatred, by one, who is not desirous of the fruit, that action is declared to be Sattvika (Pure).  
[Chapter 18 - Verse 23]

## Chapter 18 - Verse 24

यत्तु कामेप्सुना कर्म  
साहङ्कारेण वा पुनः।  
क्रियते बहुलायासं  
तद्राजसमुदाहृतम् ॥ १८.२४ ॥

yattu kāmēpsunā karma  
sāhaṅkāreṇa vā punaḥ |  
kriyatē bahulāyāsaṃ  
tadrājasamudāhṛtam || 18.24 ||

But that action, which is done by one longing for desires or gain, done with egoism, or with much effort, is declared to be Rajasika (Passionate). [Chapter 18 - Verse 24]



Chapter 18 - Verse 25

अनुबन्धं क्षयं हिंसाम्  
अनपेक्ष्य च पौरुषम्।  
मोहादारभ्यते कर्म  
यत्तत्तामसमुच्यते ॥ १८.२५ ॥

anubandham kṣayaṃ hiṃsām  
anavēkṣya ca pauruṣam |  
mōhādārabhyatē karma  
yattattāmasamucyatē || 18.25 ||

That action, which is undertaken from delusion, without regard for the consequence, loss, injury and ability is declared to be Tamasika (dull). [Chapter 18 - Verse 25]

Chapter 18 - Verse 26

मुक्तसङ्गोऽनहंवादी  
धृत्युत्साहसमन्वितः।  
सिद्ध्यसिद्ध्योर्निर्विकारः  
कर्ता सात्त्विक उच्यते ॥ १८.२६ ॥

muktasaṅgō'naḥamvādī  
dhr̥tyutsāhasamanvitaḥ |  
siddhyasiddhyōrnirvikārah  
kartā sāttvika ucyatē || 18. 26 ||

An agent who is free from attachment, non-egoistic, endowed with firmness and enthusiasm and unaffected by success or failure, is called Sattvika (Pure). [Chapter 18 - Verse 26]

Chapter 18 - Verse 27

रागी कर्मफलप्रेप्सुः  
लुब्धो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता  
राजसः परिकीर्तितः ॥ १८.२७ ॥

rāgī karmaphalaprepsur  
lubdhō hiṃsātmakō'suciḥ |  
harṣaśōkānvitaḥ kartā  
rājasaḥ parikīrtitaḥ || 18.27 ||

Passionate, desiring to gain the fruits of actions, greedy, harmful, impure, full of delight and grief, such an agent is said to be Rajasika (Passionate). [Chapter 18 - Verse 27]

Chapter 18 - Verse 28

अयुक्तः प्राकृतः स्तब्धः  
शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च  
कर्ता तामस उच्यते ॥ १८.२८ ॥

ayuktaḥ prākṛtaḥ stabdhaḥ  
śaṭhō naiṣkṛtikō'lasaḥ |  
viṣādī dīrghasūtrī ca  
kartā tāmasa ucyatē || 18.28 ||

Unsteady, Vulgar, unbending, cheating, malicious, lazy, despondent and procrastinating, such an agent is said to be Tamasika(Dull) [Chapter 18 - Verse 28]

## Chapter 18 - Verse 29

बुद्धेर्भेदं धृतेश्चैव  
गुणतस्त्रिविधं शृणु।  
प्रोच्यमानमशेषेण  
पृथक्त्वेन धनञ्जय ॥१८.२९॥

buddhērbhēdaṃ dhṛtēścaiva  
guṇatastrividhaṃ śṛṇu |  
prōcyamānamaśēṣēṇa  
pṛthaktvēna dhanañjaya || 18.29 ||

Hear (You) the threefold division of understanding and fortitude (Made) according to the qualities, as I declare them fully and severally, O Dhananjaya. [Chapter 18 - Verse 29]

## Chapter 18 - Verse 30

प्रवृत्तिं च निवृत्तिं च  
कार्याकार्ये भयाभये।  
बन्धं मोक्षं च या वेत्ति  
बुद्धिः सा पार्थ सात्त्विकी ॥१८.३०॥

pravṛttiṃ ca nivṛttiṃ ca  
kāryākāryē bhayābhayē |  
bandhaṃ mōkṣaṃ ca yā vētti  
buddhiḥ sā pārtha sāttvikī || 18.30 ||

That, which knows the paths of work and renunciation, what ought to be done and what ought not be done, fear and fearlessness, bondage and liberation, that understanding is Sattvika (Pure), O Partha. [Chapter 18 - Verse 30]

## Chapter 18 - Verse 31

यया धर्ममधर्मं च  
कार्यं चाकार्यमेव च ।  
अयथावत्प्रजानाति  
बुद्धिः सा पार्थ राजसी ॥ १८.३१ ॥

yayā dharmamadharmaṃ ca  
kāryaṃ cākāryamēva ca |  
ayathāvat prajānāti  
buddhiḥ sā pārtha rājasī || 18.31 ||

That, by which one wrongly understands dharma and Adharma and also what ought to be done and what ought no to be done, that intellect (Understanding), O Partha is Rajasika (Passionate). [Chapter 18 - Verse 31]

## Chapter 18 - Verse 32

अधर्मं धर्ममिति या  
मन्यते तमसावृता ।  
सर्वार्थान्विपरीतांश्च  
बुद्धिः सा पार्थ तामसी ॥ १८.३२ ॥

adharmaṃ dharmamiti yā  
manyatē tamasā'vṛtā |  
sarvārthān viparītāṃśca  
buddhiḥ sā pārtha tāmasī || 18.32 ||

That, which enveloped in darkness sees Adharma as Dharma, and all things perverted, that intellect (Understanding), O Partha, is Tamasika (dull). [Chapter 18 - Verse 32]

### Chapter 18 - Verse 33

धृत्या यया धारयते  
मनःप्राणेन्द्रियक्रियाः।  
योगेनाव्यभिचारिण्या  
धृतिः सा पार्थ सात्त्विकी ॥ १८.३३ ॥

dhṛtyā yayā dhārayatē  
manaḥprāṇēndriyakriyāḥ |  
yōgēnāvyabhicāriṇyā  
dhṛtiḥ sā pārtha sāttvikī || 18.33 ||

The unwavering fortitude by which, through Yoga, the functions of the mind, the Prana and the senses are restrained, that fortitude, O Partha, is Sattvika (Pure).[Chapter 18 - Verse 33]

### Chapter 18 - Verse 34

यया तु धर्मकामार्थान्  
धृत्या धारयतेऽर्जुन।  
प्रसङ्गेन फलाकाङ्क्षी  
धृतिः सा पार्थ राजसी ॥ १८.३४ ॥

yayā tu dharmakāmārthān  
dhṛtyā dhārayatē'rjuna |  
prasaṅgēna phalākāṅkṣī  
dhṛtiḥ sā pārtha rājasī || 18.34 ||

But the fortitude, O Arjuna, by which one holds fast to duty, pleasure and wealth, from attachment and craving for the fruits of actions, that fortitude, O Partha, is Rajasika (Passionate). [Chapter 18 - Verse 34]



## Chapter 18 - Verse 35

यया स्वप्नं भयं शोकं  
विषादं मदमेव च।  
न विमुञ्चति दुर्मेधाः  
धृतिः सा पार्थ तामसी ॥ १८.३५ ॥

yayā svapnaṃ bhayaṃ śōkaṃ  
viṣādaṃ madamēva ca |  
na vimuñcati durmēdhā  
dhṛtiḥ sā pārtha tāmasī || 18.35 ||

The constancy because of which, a stupid man does not abandon sleep, fear, grief, depression and also arrogance (Conceit), that fortitude, O Partha, is Tamasika (Dull).  
[Chapter 18 - Verse 35]

## Chapter 18 - Verse 36

सुखं त्विदानीं त्रिविधं  
शृणु मे भरतर्षभ।  
अभ्यासाद्रमते यत्र  
दुःखान्तं च निगच्छति ॥ १८.३६ ॥

sukhaṃ tvidānīm trividhaṃ  
śṛṇu mē bharatarṣabha |  
abhyāsādramatē yatra  
duḥkhāntaṃ ca nigacchati || 18.36 ||

And now hear from me, O Best among the Bharatas, of the threefold pleasure, in which one rejoices by Practice and surely comes to the end of pain. [Chapter 18 - Verse 36]

## Chapter 18 - Verse 37

यत्तदग्रे विषमिव  
परिणामेऽमृतोपमम् ।  
तत्सुखं सात्त्विकं प्रोक्तम्  
आत्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

yattadagrē viṣamiva  
pariṇāmē'mṛtōpamam |  
tatsukhaṃ sāttvikaṃ prōktam  
ātmabuddhiprasādajam || 18.37 ||

That which is like poison at first, but in the end, like nectar, that pleasure is declared to be Sattvika (Pure), born of the purity of one's own mind, due to self-realisation.  
[Chapter 18 - Verse 37]

## Chapter 18 - Verse 38

विषयेन्द्रियसंयोगाद्  
यत्तदग्रेऽमृतोपमम् ।  
परिणामे विषमिव  
तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

viṣayēndriyasamyōgād  
yattadagrē'mṛtōpamam |  
pariṇāmē viṣamiva  
tatsukhaṃ rājasam smṛtam || 18.38 ||

That pleasure which arises from the contact of the sense organs with the objects, (Which is ) at first like nectar, (But is ) in the end like poison, that is declared to be Rajasika (Passionate).  
[Chapter 18 - Verse 38]

Chapter 18 - Verse 39

यदग्रे चानुबन्धे च  
सुखं मोहनमात्मनः ।  
निद्रालस्यप्रमादोत्थं  
तत्तामसमुदाहृतम् ॥ १८.३९ ॥

yadagrē cānubandhē ca  
sukhaṃ mōhanamātmanah |  
nidrālasypmamādōttham  
tattāmasamudāhṛtam || 18.39 ||

The pleasure, which at first and in the sequel deludes the self, arising from sleep, indolence and heedlessness, is declared to be Tamasika (dull). [Chapter 18 - Verse 39]

Chapter 18 - Verse 40

न तदस्ति पृथिव्यां वा  
दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं  
यदेभिः स्यात्त्रिभिर्गुणैः ॥ १८.४० ॥

na tadasti pṛthivyām vā  
divi dēvēṣu vā punah |  
sattvaṃ prakṛtijairmuktaṃ  
yadēbhiḥ syāt tribhirguṇaiḥ || 18.40 ||

There is no being on earth or in heavens among the Devas (Heavenly Beings), who is totally liberated from the three qualities, born of Prakṛti (Matter). [Chapter 18 - Verse 40]

## Chapter 18 - Verse 41

ब्राह्मणक्षत्रियविशां  
शूद्राणां च परन्तप ।  
कर्माणि प्रविभक्तानि  
स्वभावप्रभवैर्गुणैः ॥ १८.४१ ॥

brāhmaṇakṣatriyaviśāṃ  
śūdrāṇāṃ ca parantapa |  
karmāṇi pravibhaktāni  
svabhāvaprabhavaairguṇaiḥ || 18. 41 ||

Of scholars (Brahmanas), of leaders (Ksatriyas) and of traders (Vaisyas), as also of workers (Sudras) O Parantapa, the duties are distributed according to the qualities born of their own nature. [Chapter 18 - Verse 41]

## Chapter 18 - Verse 42

शमो दमस्तपः शौचं  
क्षान्तिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं  
ब्रह्मकर्म स्वभावजम् ॥ १८.४२ ॥

śamō damastapaḥ śaucaṃ  
kṣāntirārjavamēva ca |  
jñānaṃ vijñānamāstikyam  
brahmakarma svabhāvajam || 18.42 ||

Serenity, self-restraint, austerity, purity, forgiveness and also uprightness, knowledge, realisation, belief in god; are the duties of the Brahmanas, born of (Their own ) nature. [Chapter 18 - Verse 42]

Chapter 18 - Verse 43

शौर्यं तेजो धृतिर्दाक्ष्यं  
युद्धे चाप्यपलायनम्।  
दानमीश्वरभावश्च  
क्षात्रं कर्म स्वभावजम् ॥ १८.४३ ॥

śauryaṃ tējō dhṛtirdākṣyaṃ  
yuddhē cāpyapalāyanam |  
dānamīśvarabhāvaśca  
kṣātraṃ karma svabhāvajam || 18.43 ||

Prowess, splendour, firmness, dexterity, and also not fleeing from battle, generosity, lordliness  
- These are the duties of the Kshastriyas, born of (their own) nature. [Chapter 18 - Verse 43]

Chapter 18 - Verse 44

कृषिगौरक्ष्यवाणिज्यं  
वैश्यकर्म स्वभावजम्।  
परिचर्यात्मकं कर्म  
शूद्रस्यापि स्वभावजम् ॥ १८.४४ ॥

kṛṣigaurakṣyavāṇijyaṃ  
vaiśyakarma svabhāvajam |  
paricaryātmakaṃ karma  
śūdrasyāpi svabhāvajam || 18.44 ||

Agriculture, cattle-rearing and trade are the duties of the Vaisyas, born of (their own) nature;  
and service is the duty of the Sudras, born of (Their own) nature. [Chapter 18 - Verse 44]



## Chapter 18 - Verse 45

स्वे स्वे कर्मण्यभिरतः  
संसिद्धिं लभते नरः।  
स्वकर्मनिरतः सिद्धिं  
यथा विन्दति तच्छृणु ॥ १८.४५ ॥

svē svē karmaṇyabhirataḥ  
saṁsiddhiṁ labhatē naraḥ |  
svakarmanirataḥ siddhiṁ  
yathā vindati tacchṛṇu || 18.45 ||

Devoted, each to his own duty, man attains perfection. How, engaged in his own duty, he attains perfection-listen. [Chapter 18 - Verse 45]

## Chapter 18 - Verse 46

यतः प्रवृत्तिर्भूतानां  
येन सर्वमिदं ततम्।  
स्वकर्मणा तमभ्यर्च्य  
सिद्धिं विन्दति मानवः ॥ १८.४६ ॥

yataḥ pravṛttirbhūtānām  
yēna sarvamidaṁ tatam |  
svakarmanā tamabhyarcya  
siddhiṁ vindati mānavaḥ || 18.46 ||

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. [Chapter 18 - Verse 46]

## Chapter 18 - Verse 47

श्रेयान्स्वधर्मो विगुणः  
परधर्मात्स्वनुष्ठितात्।  
स्वभावनियतं कर्म  
कुर्वन्नाप्नोति किल्बिषम् ॥ १८.४७ ॥

śrēyān svadharmō viguṇaḥ  
paradharmātsvanuṣṭhitāt |  
svabhāvaniyataṁ karma  
kurvanna"pnōti kilbiṣam || 18.47 ||

Better is one's own duty (though) destitute of merits, than the duty of another well performed. He, who does the duty ordained by his own nature incurs on sin. [Chapter 18 - Verse 47]

## Chapter 18 - Verse 48

सहजं कर्म कौन्तेय  
सदोषमपि न त्यजेत्।  
सर्वारम्भा हि दोषेण  
धूमेनाग्निरिवावृताः ॥ १८.४८ ॥

sahajaṁ karma kauntēya  
sadōṣamapi na tyajēt |  
sarvārambhā hi dōṣēṇa  
dhūmēnāgniriva"vṛtāḥ || 18.48 ||

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 - Verse 48]

Chapter 18 - Verse 49

असक्तबुद्धिः सर्वत्र  
जितात्मा विगतस्पृहः।  
नैष्कर्म्यसिद्धिं परमां  
सन्न्यासेनाधिगच्छति ॥ १८.४९ ॥

asaktabuddhiḥ sarvatra  
jitātmā vigataspr̥haḥ |  
naiṣkarmyasiddhiṁ paramāṁ  
sannyāsēnādhigacchati || 18.49 ||

He, whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he through renunciation, attains the supreme state of freedom from action. [Chapter 18 - Verse 49]

Chapter 18 - Verse 50

सिद्धिं प्राप्तो यथा ब्रह्म  
तथाप्नोति निबोध मे।  
समासेनैव कौन्तेय  
निष्ठा ज्ञानस्य या परा ॥ १८.५० ॥

siddhiṁ prāptō yathā brahma  
tathā"pnōti nibōdha mē |  
samāsēnaiva kauntēya  
niṣṭhā jñānasya yā parā || 18.50 ||

How he, who has attained perfection, reaches Brahman (The eternal), that in brief, you learn from me, O Kaunteya! That supreme state of Knowledge. [Chapter 18 - Verse 50]

Chapter 18 - Verse 51

बुद्ध्या विशुद्ध्या युक्ता  
धृत्यात्मानं नियम्य च ।  
शब्दादीन्विषयांस्त्यक्त्वा  
रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥

buddhyā viśuddhayā yuktah  
dhr̥tyā'tmānaṃ niyamyā ca |  
śabdādīn viṣayāṃstyaktvā  
rāgadvēṣau vyudasya ca || 18 - 51 ||

Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning attraction and hatred... [Chapter 18 - Verse 51]

Chapter 18 - Verse 52

विविक्तसेवी लघ्वाशी  
यतवाक्कायमानसः ।  
ध्यानयोगपरो नित्यं  
वैराग्यं समुपाश्रितः ॥ १८-५२ ॥

viviktasēvī laghvāśī  
yatavākkāyamānasaḥ |  
dhyānayōgaparō nityaṃ  
vairāgyaṃ samupāśritaḥ || 18 - 52 ||

Dwelling in solitude, eating but little, speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion... [Chapter 18 - Verse 52]

## Chapter 18 - Verse 53

अहङ्कारं बलं दर्पं  
कामं क्रोधं परिग्रहम् ।  
विमुच्य निर्ममः शान्तोः  
ब्रह्मभूयाय कल्पते ॥ १८-५३ ॥

ahaṅkāraṃ balaṃ darpaṃ  
kāmaṃ krōdhaṃ parigrahaṃ |  
vimucya nirmamaḥ śāntō  
brahmabhūyāya kalpatē || 18 - 53 ||

Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of mine, and therefore, peaceful - He is fit to become Brahman. [Chapter 18 - Verse 53]

## Chapter 18 - Verse 54

ब्रह्मभूतः प्रसन्नात्मा  
न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु  
मद्भक्तिं लभते पराम् ॥ १८-५४ ॥

brahmabhūtaḥ prasannātmā  
na śōcati na kāṅkṣati |  
samaḥ sarvēṣu bhūtēṣu  
madbhaktiṃ labhatē parām || 18 - 54 ||

Becoming Brahman, serene in the self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion towards me. [Chapter 18 - Verse 54]



Chapter 18 - Verse 55

भक्त्या मामभिजानाति  
यावान्यश्चास्मि तत्त्वतः ।  
ततो मां तत्त्वतो ज्ञात्वा  
विशते तदनन्तरम् ॥ १८-५५ ॥

bhaktyā māmabhijānāti  
yāvān yaścāsmi tattvataḥ |  
tatō māṃ tattvatō jñātvā  
viśatē tadanantaram || 18 - 55 ||

By Devotion he knows me in essence, what and who I am; then, having known me in my essence, he forthwith enters into me - The supreme.[Chapter 18 - Verse 55]

Chapter 18 - Verse 56

सर्वकर्माण्यपि सदा  
कुर्वाणो मद्भ्यपाश्रयः ।  
मत्प्रसादादवाप्नोति  
शाश्वतं पदमव्ययम् ॥ १८-५६ ॥

sarvakarmāṇyapi sadā  
kurvāṇō madvyapāśrayaḥ |  
matprasādādvāpnōti  
śāśvataṃ padamavyayam || 18 - 56 ||

Doing all actions, always taking refuge in me, by My Grace, he obtains the eternal, indestructible state or abode. [Chapter 18 - Verse 56]

Chapter 18 - Verse 57

चेतसा सर्वकर्माणि  
मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य  
मच्चित्तः सततं भव ॥ १८-५७ ॥

cētasā sarvakarmāṇi  
mayi sannasya matparaḥ |  
buddhiyōgamupāśritya  
maccittaḥ satataṁ bhava || 18 - 57 ||

Mentally renouncing all actions in me, having me as the highest goal, resorting to the yoga of discrimination, ever fix your mind in me. [Chapter 18 - Verse 57]

Chapter 18 - Verse 58

मच्चित्तः सर्वदुर्गाणि  
मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहङ्काराद्  
न श्रोष्यसि विनश्यसि ॥ १८-५८ ॥

maccittaḥ sarvadurgāṇi  
matprasādāt tariṣyasi |  
atha cēttvamahaṅkāṛād  
na śrōṣyasi vinaṅkṣyasi || 18 - 58 ||

Fixing your mind upon me, you shall, by my grace, overcome all obstacles; but if, from egoism, you will not hear me, you shall perish. [Chapter 18 - Verse 58]

Chapter 18 - Verse 59

यदहङ्कारमाश्रित्य  
न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते  
प्रकृतिस्त्वां नियोक्ष्यति ॥ १८-५९ ॥

yadyahaṅkāramāśritya  
na yōtsaya iti manyasē |  
mithyaiṣa vyavasāyastē  
prakṛtistvām niyōkṣyati || 18 - 59 ||

Filled with egoism, if you think, 'I will not fight', vain is this your resolve; (For ) nature will compel you. [Chapter 18 - Verse 59]

Chapter 18 - Verse 60

स्वभावजेन कौन्तेय  
निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्  
करिष्यस्यवशोऽपि तत् ॥ १८-६० ॥

svabhāvajēna kauntēya  
nibaddhaḥ svēna karmaṇā |  
kartuṃ nēcchasi yānmōhāt  
kariṣyasyavaśō'pi tat || 18 - 60 ||

O son of Kunti, bound by your own Karma (Action), born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly. [Chapter 18 - Verse 60]

Chapter 18 - Verse 61

ईश्वरः सर्वभूतानां  
हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ  
hr̥ddēśē'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

Chapter 18 - Verse 62

तमेव शरणं गच्छ  
सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं  
स्थानं प्राप्स्यसि शाश्वतम् ॥ १८-६२ ॥

tamēva śaraṇaṃ gaccha  
sarvabhāvēna bhārata |  
tatprasādātparāṃ śāntiṃ  
sthānaṃ prāpsyasi śāśvatam || 18 - 62 ||

Fly unto him for refuge with all your being, O Bharata; by His grace, you shall obtain Supreme peace ( and ) the eternal abode. [Chapter 18 - Verse 62]

Chapter 18 - Verse 63

इति ते ज्ञानमाख्यातं  
गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण  
यथेच्छसि तथा कुरु ॥ १८-६३ ॥

iti tē jñānamākhyātaṃ  
guhyādguihyataraṃ mayā |  
vimṛśyaitadaśēṣēṇa  
yathēcchasi tathā kuru || 18 - 63 ||

Thus, the wisdom which is a greater secret than all secrets, has been declared to you by me; Having reflected upon it fully, you now act as you choose. [Chapter 18 - Verse 63]

Chapter 18 - Verse 64

सर्वगुह्यतमं भूयः  
शृणु मे परमं वचः ।  
इष्टोऽसि मे दृढमिति  
ततो वक्ष्यामि ते हितम् ॥ १८-६४ ॥

sarvaguihyatamaṃ bhūyaḥ  
śṛṇu mē paramaṃ vacaḥ |  
iṣṭō'si mē dṛḍhamiti  
tatō vakṣyāmi tē hitam || 18 - 64 ||

Hear again, my supreme word, most secret of all; because you are my dear beloved, therefore, I will tell you what is good (For you). [Chapter 18 - Verse 64]

Chapter 18 - Verse 65

मन्मना भव मद्भक्तोः  
मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते  
प्रतिजाने प्रियोऽसि मे ॥ १८-६५ ॥

manmanā bhava madbhaktō  
madyājī māṃ namaskuru |  
māmēvaiṣyasi satyaṃ tē  
pratijānē priyō'si mē || 18 - 65 ||

Fix your mind upon me; be devoted to me; Sacrifice for me; bow down to me; you shall surely then come to me alone; truly do I promise to you, (For) you are dear to me.  
[Chapter 18 - Verse 65]

Chapter 18 - Verse 66

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्याः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya  
māmēkaṃ śaraṇaṃ vraja |  
ahaṃ tvā sarvapāpēbhyah  
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]



Chapter 18 - Verse 67

इदं ते नातपस्काय  
नाभक्ताय कदाचन ।  
न चाशुश्रूषवे वाच्यं  
न च मां योऽभ्यसूयति ॥ १८-६७ ॥

idaṃ tē nātapaskāya  
nābhaktāya kadācana |  
na cāśuśrūṣavē vācyaṃ  
na ca māṃ yō'bhyasūyati || 18 - 67 ||

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at me. [Chapter 18 - Verse 67]

Chapter 18 - Verse 68

य इदं परमं गुह्यं  
मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा  
मामेवैष्यत्यसंशयः ॥ १८-६८ ॥

ya idaṃ paramaṃ guhyaṃ  
madbhaktēṣvabhidhāsyati |  
bhaktiṃ mayi parāṃ kṛtvā  
māmēvaiṣyatyasaṃśayaḥ || 18 - 68 ||

He who, with supreme devotion to me, will teach this supreme secret to my devotees, shall doubtless come to me. [Chapter 18 - Verse 68]

Chapter 18 - Verse 69

न च तस्मान्मनुष्येषु  
कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्माद्  
अन्यः प्रियतरो भुवि ॥ १८-६९ ॥

na ca tasmānmanuṣyēṣu  
kaścinmē priyakṛttamaḥ ।  
bhavitā na ca mē tasmād  
anyaḥ priyatarō bhuvi || 18 - 69 ||

Nor is there any among men who does dearer service to me, nor shall there be another on earth dearer to me than he. [Chapter 18 - Verse 69]

Chapter 18 - Verse 70

अध्येष्यते च य इमं  
धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमि  
इष्टः स्यामिति मे मतिः ॥ १८-७० ॥

adhyēṣyatē ca ya imaṃ  
dharmaṃ saṃvādamāvayōḥ ।  
jñānayajñēna tēnāham  
iṣṭaḥ syāmiti mē matiḥ || 18 - 70 ||

And he, who will study this sacred dialogue of ours, by him, I shall have been worshipped by the sacrifice of wisdom, such is my conviction. [Chapter 18 - Verse 70]

## Chapter 18 - Verse 71

श्रद्धावाननसूयश्च  
शृणुयादपि यो नरः ।  
सोऽपि मुक्तः शुभाँल्लोकान्  
प्राप्नुयात्पुण्यकर्मणाम् ॥ १८-७१ ॥

śraddhāvānanasūyaśca  
śṛṇuyādapi yō naraḥ |  
sō'pi muktaḥ śubhān lokān  
prāpnuyāt puṇyakarmaṇām || 18 - 71 ||

That man also, who hears this, full of faith and free from malice, he too, liberated, shall attain to the happy worlds of those righteous deeds. [Chapter 18 - Verse 71]

## Chapter 18 - Verse 72

कच्चिदेतच्छ्रुतं पार्थ  
त्वयैकाग्रेण चेतसा ।  
कच्चिदज्ञानसम्मोहः  
प्रनष्टस्ते धनञ्जय ॥ १८-७२ ॥

kaccidētacchrutaṁ pārtha  
tvayaikāgrēṇa cētasā |  
kaccidajñānasammōhaḥ  
pranaṣṭastē dhanañjaya || 18 - 72 ||

Has this been heard, O Son of Partha, with single pointed mind? Has the distraction, caused by your ignorance, been dispelled, O Dhananjaya? [Chapter 18 - Verse 72]

## Chapter 18 - Verse 73

अर्जुन उवाच ।  
नष्टो मोहः स्मृतिर्लब्धा  
त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसन्देहः  
करिष्ये वचनं तव ॥ १८-७३ ॥

arjuna uvāca  
naṣṭō mōhaḥ smṛtirlabdhā  
tvatprasādānmayā'cyuta |  
sthitō'smi gatasandēhaḥ  
kariṣyē vacanaṁ tava || 18 - 73 ||

Arjuna Said : Destroyed is my delusion, as I have now gained my memory (Knowledge ) through your grace, O Achyuta. I am firm; my doubts are gone. I will do according to your word (bidding). [Chapter 18 - Verse 73]

## Chapter 18 - Verse 74

सञ्जय उवाच ।  
इत्यहं वासुदेवस्य  
पार्थस्य च महात्मनः ।  
संवादमिममश्रौषम्  
अद्भुतं रोमहर्षणम् ॥ १८-७४ ॥

sañjaya uvāca  
ityaham vāsudēvasya  
pārthasya ca mahātmanaḥ |  
saṁvādamimamaśrauṣam  
adbhutaṁ rōmaharṣaṇam || 18 - 74 ||

Sanjaya Said : Thus, have I heard this wonderful dialogue between Vasudeva and the high-souled Partha, which cause the hair to stand on end. [Chapter 18 - Verse 74]

Chapter 18 - Verse 75

व्यासप्रसादाच्छ्रुतवान्  
रातद्गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्  
साक्षात्कथयतः स्वयम् ॥ १८-७५ ॥

vyāsaprasādācchrutavān  
ētaguhyamaham param |  
yōgam yōgēśvarāt kṛṣṇāt  
sākṣāt kathayataḥ svayam || 18 - 75 ||

Through the grace of Vyasa I have heard, this supreme and most secret yoga, directly from Krsna, the lord of Yoga, Himself declaring it. [Chapter 18 - Verse 75]

Chapter 18 - Verse 76

राजन्संस्मृत्य संस्मृत्य  
संवादमिममद्भुतम् ।  
केशवार्जुनयोः पुण्यं  
हृष्यामि च मुहुर्मुहुः ॥ १८-७६ ॥

rājan saṁsmṛtya saṁsmṛtya  
saṁvādamimamadbhutam |  
kēśavārjunayōḥ puṇyam  
hr̥ṣyāmi ca muhurmuḥuḥ || 18 - 76 ||

O King remembering this wonderful and holy dialogue between Kesava and Arjuna, I rejoice again and again. [Chapter 18 - Verse 76]

## Chapter 18 - Verse 77

तच्च संस्मृत्य संस्मृत्य  
रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान् राजन्  
नृष्यामि च पुनः पुनः ॥ १८-७७ ॥

tacca saṁsmṛtya saṁsmṛtya  
rūpamatyadbhutaṁ harēḥ |  
vismayō mē mahān rājan  
hr̥ṣyāmi ca punaḥ punaḥ || 18 - 77 ||

Remembering and again remembering, that most wonderful form of Hari, great is my wonder, O king; and I rejoice again and again. [Chapter 18 - Verse 77]

## Chapter 18 - Verse 78

यत्र योगेश्वरः कृष्णः  
यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूति  
ध्रुवा नीतिर्मतिर्मम ॥ १८-७८ ॥

yatra yogesvarah kṛsnah  
yatra partho dhanurdharah |  
tatra srīrvijayo bhūti  
dhruva nītimatirmama || 18-78 ||

Wherever is Kṛṣṇa, the lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm (Steady or Sound) policy; this is my conviction. [Chapter 18 - Verse 78]